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*An Essay on Personality as a Philosophical Principle*, by WILFRID RICHMOND. Edward Arnold, London, 1900 pp. 219.

This essay is intended to illustrate a philosophical principle and not to establish a philosophical conclusion. Fellowship, the author thinks, would be quite as good a title. He first discusses experience and personality; their meaning and definition; then the faculties of personality, feeling, will and intellect. Perhaps the best chapter is the last on emotions, of which he makes love, and especially religious love, the highest type.

*The Human Nature Club. An Introduction to the Study of Mental Life*, by EDWARD THORNDIKE. Longmans, Green and Co., New York, 1901. pp. 235. Price, \$1.25.

This somewhat enlarged edition rather needs the author's warning that too much must not be expected of a book which tries to handle psychological questions without technical words and without presupposing a knowledge of elementary science. It does indeed tell little truth, but it touches upon most of the large themes in current psychology, but so lightly and with such incessant paraphrase of James that we can but question the author's pedagogic success.

*The Philosophy of Friedrich Nietzsche*, by GRACE NEAL DOLSON. The Macmillan Co., New York, 1901. pp. 110.

This is a critical exposition of Nietzsche's writings so far as they are concerned with philosophy and an attempt to point out their historical position. Riehl thinks no serious German writer so widely read, and while Miss Dolson refuses to accede him the foremost place in the thinkers of all time, which his disciples claim, he is not a charlatan taking himself seriously, but a significant figure among the philosophers of his quarter century. The entire literary movement, known as young Germany, acknowledges his leadership. Indeed he is not an isolated phenomena, but a part of the general intellectual movement of the last decades, and thus expressing clearly what many have dimly thought, only perhaps more radically. After a brief biography and outline, this writer treats of his æsthetic, intellectual and ethical periods successively, and finally of his relations to Schopenhauer, Hegel, the materialists and Neo-Kantians, and also his literary affinities.

*Sexual Debility in Man*, by F. R. STURGIS. E. B. Treat and Co., New York, 1900. pp. 432.

The chief features of this book are the author's advocacy of castration of certain lunatics under special conditions, and his vigorous opposition to the old belief that masturbation is the prelude to both mental and physical degeneration. The first three chapters are devoted to the anatomy and physiology of his subject, while the rest treats of morbidities.

*Uchronie (l'Utopie dans l'histoire)*, par CHARLES RENOUVIER. F. Alcan, Paris, 1901. pp. 412.

This is a very curious and interesting apocryphal historical sketch of the development of European civilization, not as it has taken place, but as it ought to have taken place. This is set forth in the story of a certain occidental Middle Age, which commenced in the first and ended in the fourth Christian century, and then in a modern occidental history ending in our own century. In the sequel he shows with great artistic talent what would have occurred if certain eminent historical percentages had formed other resolutions than they did, and what incalculable calamities would have followed if things had been

at their worst. Thus, while the optimist may rejoice that history has on the whole been as fortunate as it has been, the pessimist, if his ideals coincide with those of the author, will find justification because things might have been so much better.

*Essai critique sur le droit d'affirmer*, par ALBERT LECLÈRE. F. Alcan, Paris, 1901. pp. 263.

The author here treats of the principles and methods of a normal theory of being and of knowledge and more specifically of the Eliatic standpoint, unreality, the relations between conscience and reality, phenomena and reality. The second part is devoted entirely to the science of the non real, including phenomena in its relation to time, space and number; science and the activity of the soul; and the conditions under which a normal science of non-being is possible.

*Un Siècle Mouvement du Monde de 1800 à 1900*. Librairie H. Oudin, Paris. pp. 914.

This work is published by a committee centering in the Catholic University of Paris and approved by Cardinal Rampolla. It consists of three parts, under each of which ten or twelve topics are treated, each by a different writer. The parts are political and economic, the intellectual and the religious movement of the closing century. Among the most interesting are those on education, philosophy, mathematics, biology, geology, archæology, history, literature, fine arts, music, physics and chemistry, and the press.

*Audition colorée et Phénomènes connexes observés chez des écoliers*, par AUG. LEMAITRE. F. Alcan, Paris, 1901. pp. 169.

After an interesting chapter on photisms and personifications of numbers, letters, etc., the author gives a number of diagrams of number forms, etc., from various sources, and then studies in detail the synopsis of three interesting subjects with copious illustrations. His interest centers in an attempt to explain genetically these curious phenomena.

*On Artificial and Temporary Colour-Blindness, with an examination of the colour sensations of 109 persons*, by GEORGE J. BURCH. Phil. Trans., London, 1899, Series B. Vol. 191. pp. 1-34.

The results of the author are unfavorable to the theory of Hering, and confirm that of Young and Helmholtz, but indicate the presence of a fourth color sensation, namely blue, which Young was prepared to admit if experimental evidence could be found.

*Greek Thinkers. A History of Ancient Philosophy*, by THEODOR GOMPERZ. Vol. I, translated by Laurie Magnus. Charles Scribner's Sons, New York, 1901. pp. 610.

This work summarizes the labor of a lifetime and will be complete in three volumes. It is not written from the standpoint of any exclusive school. It is here at last realized that historical relief is significant and that an outline of the story of religion, literature, and the special sciences is indispensable to an understanding of the speculative movement. The ideal is the universal history of the mind of antiquity. All critical discussion is wisely referred to notes, and the present volume prepares the way for the second which will begin with Socrates, while the third will end with mystics, sceptics, and syncretists.

*Lehrbuch der Physiologie des Menschen*, von G. von BUNGE. Erster Band. Sinne, Nerven, Muskeln, Fortpflanzung in achtundzwanzig Vorträgen. F. C. W. Vogel, Leipzig, 1901. pp. 381.

This first volume treats of the physiology of the senses, nerves,

muscles, and sex in the form of 28 lectures, with 67 cuts. The author's excuse in yielding to the demand of his students to publish is that now-a-days there are so few physiologists who teach over the entire field. The work certainly is not lacking in pedagogical lucidity, in condensation, or in apparent familiarity with first sources.

*Trattato di Psichiatria* del BIANCHI LEONARDO. Napoli. Puntata I. L. 4. pp. 170.

This treatise, designed for the use of medical students, the first part of which is here published, promises to be one of the best compends in any language. We can but wish that the author had given more attention to his literary references in many cases, as he cites many names to some of which the reader would naturally be prompted to turn.

*The Christian Doctrine of Justification and Reconciliation*, by ALBRECHT RITSCHL. English Translation, edited by H. R. Mackintosh and A. B. Macaulay. Imported by Charles Scribner's Sons, New York, 1900. pp. 673. Price, \$4.00.

No work since Schleiermacher's *Christliche Glaube*, in 1821, has caused so deep a movement in the field of theology as this monumental treatise, the first edition of which appeared in Germany in 1870-74. This is the English translation of the third volume of the third edition of the original, which presents on the whole the main features of the author's view. The first shows that Ritschl's theology had no place in the ordinary classifications of theological parties, and the second exhibits the biblical material of his doctrine here summed up under the leading captions of the conceptions of justification, its pre-suppositions, proof and consequences.

*Clue. A Guide through Greek to Hebrew Scripture*, by EDWIN A. ABBOTT. A. and C. Black, London, 1900. pp. 158.

This work attempts to indicate means for constructing a clue by which scholars may systematically find their way through any Greek translation from Hebrew back to the Hebrew original; secondly, to demonstrate that parts of the synoptic gospels are based upon a common Hebrew document; and thirdly, to give specimens of the manner in which the clue may be used so as to return from the gospels to the original Hebrew. The chapters of the first part treat the errors of conflation in the pentitide, and of the second those in the synoptic gospels.

*The Christology of Jesus*, by JAMES STALKER. A. C. Armstrong & Son, New York, 1899. pp. 298. Price, \$1.50.

The writer treats his matter in six chapters—the importance of the teaching of Jesus, the Son of man, the Son of God, the Messiah, the Redeemer, the Judge; with two appendices, one on Wendt's untranslated volume on the teaching of Jesus and the other on the book of Enoch.

*God's Education of Man*, by WILLIAM DEWITT HYDE. Houghton, Mifflin & Co., Boston, 1900. pp. 252. Price, \$1.00.

The author here attempts to indicate in a general way and also uses a single small section to point out in considerable detail the radical and far reaching change which is taking place in theological conceptions. The more theological introduction treats of the reorganization of the faith; chapter 1 of control by law; chapter 2 conversion by grace; chapter 3 character through service, while in the conclusion a somewhat alien matter on two types of ideals is added. These are Plato and Aristotle; Kant and Hegel; Arnold and Browning; Garrison

and Lincoln; Burne-Jones and Watts; and of missionaries Nott and Anderson, Hamlin and Livingstone.

*Goethe's Selbstzeugnisse über seine Stellung zur Religion und zu religiös-kirchlichen Fragen*, von TH. VOGEL. B. G. Teubner, Leipzig, 1900. pp. 242.

The self evidences of religion, Goethe finds, as interpreted by this book, in the impulsion toward the sublime found in reverence and worship; in the idea of God and nature; the worth of humanity; body and mind; working and warring; patience, renunciation, unrest, penance, immortality. His expressions also are summarized upon the following topics:—revelation and scripture, miracle, Christ, primitive Christianity, the visible and invisible, church, and church history.

*Ethics: Descriptive and Explanatory*, by S. E. MEZES. The Macmillan Co., New York, 1901. pp. 435. Price, \$2.60.

This work is dedicated to the author's first teacher in philosophy, Professor G. H. Howison, and attempts to give a critical and methodical account of what morality and immorality really are. The chapter heads best indicate its scope. They are definition and methods; moral and non moral phenomena; subjective morality; voluntary action; the adult conscience; its psychic law; birth and growth of conscience in the child; in the race. The second part treats of objective morality, and more specifically the constituents and criteria of objective morality, courage, temperance, benevolence, justice, wisdom, welfare, the nature and value of morality. We have glanced critically at only the chapters on the growth of consciousness in the individual and in the race, because these are the newer topics and best calculated to reveal the author's method and his thoroughness, but both sections are aridly speculative and show almost no acquaintance with the interesting new literature in this field. In general the work moves in the sphere of the common speculative ethics of the schools.

*The Evolution of Immortality*, by S. D. MCCONNELL. The Macmillan Co., New York, 1901. pp. 204. Price, \$1.25.

This is one of those exasperating books without an index or even a heading to its chapters, so that there is absolutely no point of approach. One must either read it through, or sample it, or give it up. We have done the two latter. There are to-day restless minds with an intellectual psychosis akin to that of tramps, who rove over the whole world of knowledge in a light easy going way; know a little of Darwin and have heard of Wundt and Haeckel; have dabbled in patology; spice their pages well with poetic extracts, stray sentences from travelers, theologians, physicists, Bible critics, and historians; give long lists of great names, who think thus and so, but intersperse them in an uncritical way with popular modern writers utterly without authority; whose chapters might be placed in any other order, because there is no real continuity or progress. We by no means state that this author is thus described, but we do assert emphatically that from our standpoint his contribution to this most important subject is disappointing in the extreme, and that he shows throughout little or no knowledge of what seems to us an important contingent, viz., the anthropological and psychological treatment of his theme.

*History, Prophecy and the Monuments*, by JAMES FREDERICK MCCURDY. Vol. I, pp. 425; Vol. II, pp. 433; Vol. III, pp. 470. The Macmillan Co., New York, 1896, 1897, and 1901. Price, \$3 per volume.

The writer here attempts to cover all the period in Jewish history, which are illustrated by contemporary monuments, and seeks to get